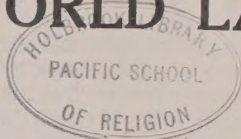


THE PROTESTANT

—a tract of the Incarnation

STANLEY SYDOW
DEFENDS
WORLD LAW



ANTI - CHRIST
IN THE
SANCTUARY

GETTING THINGS STRAIGHT

Louise Harding

THE PROTESTANT

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STANLEY SYDOW DEFENDS WORLD LAW

Stanley Dale Sydow of Lyons, Nebraska, aged 22, has refused to obey the order of the draft board to report for induction into the U.S. armed forces.

Sydow claims that his refusal is not a refusal to obey the law, but a refusal to break the law.

The law he refuses to break, he says, was written at Nuremberg by a world panel of legislators, a leading member of which was Robert H. Jackson, now Justice of the U.S. Supreme Court.

This law was enforced in the punishment of German and Japanese war criminals.

An important principle was laid down in this law: the responsibility of the individual citizen for crimes committed by him in obedience to officers of the state.

In other words there is no escaping punishment by saying "I was only obeying orders."

This law is a radical implication of the general democratic principle. Not only is the government responsible to the people. *The people are responsible for their government.*

According to this law the planning and preparation of war in violation of international treaties and agreements is a crime; individuals, not governments are guilty of the crime; any individual, whether the Head of the government or only a private citizen, if he participates in planning and preparing war as a leader, organizer, instigator, or merely as an accomplice, is guilty and must be punished.

Stanley Sydow claims that *every citizen has the right to choose to be lawful*. His case will be supported by every decent person in the United States. The lawyer who will defend him, Fyke Farmer, is a "natural" for the case. Mr. Farmer has refused to pay taxes for what he considers an illicit war. He has written to President Truman as follows:

"In 1945, you appointed Justice Robert H. Jackson of the supreme court as a member of the international committee to draft the charter of the Nuremberg tribunal. This charter made individuals rather than states subject to the law. According to the principles of the charter which were enforced by the tribunals at Nuremberg and Tokyo, it is an offense against peace to plan, prepare, initiate or wage war." Farmer says that he will file suit in federal court unless action is being taken by the chief executive that will keep him from paying that portion of his tax that would go for war purposes. He writes to us, "Stanley Sydow refuses to go into uniform and train to kill. I refuse to pay for another man's uniform and training to kill."

Congressman Foster Feucolo of Massachusetts recently raised the question on the floor of Congress whether the President

had a right to seize boys anymore than he had a right to seize steel.

Stanley lives with his mother, Mrs. Harvey Sydow, on a Nebraska farm. They should be addressed at Lyons, Nebraska. Mrs. Sydow is known to many of our readers as an ardent fighter for peace and she has appealed for support to fight this all important case.

We believe there can be no better way to bring the peace issue before the American people than by tying it into this concrete case of a one-man defense of world law.

We are all aware that these men will be called rebels, anarchists, and every other name that can smear them in the public eye. The truth is that these men by their courageous action are attempting to bring the United States back under the rule of law, back to a respect for its own constitution and for world law. This will be a long trip for the United States. For more than two years now the United States has made the "free world" *free from law*. A study of the U.S. State Department's defense of its actions in Korea is sufficient to show this. That paper states that the North Koreans were to blame for the civil war between North and South Korea. This claim is based solely upon the testimony of the U.S. Ambassador and of U.S.-dominated South Koreans. The passionate fervor with which Warren Austin pleaded with the UNO not to allow spokesmen for North Korea to state their case before the UN in the early stages of the war was enough to show the utter cynicism of the United States in its reckless desire to make war.

It is impossible to say exactly who was the chief architect of the crime of Korea. The individual we hear the most about is John Foster Dulles. He is the mouth-piece of a gang of power-drunk scoundrels who keep themselves hidden from the limelight. However, so far as the people's responsibility goes, the criminals are the men they voted into office, whether Democratic or Republican. Outside of Vito Marcantonio, the entire political representation of the American people instigated or acquiesced in this crime. And this brings the responsibility back to the American people themselves.

The American people had an opportunity to vote for a peace party, namely the Progressive party. They have such an opportunity today. As we have said, *the people are responsible for their government*. There is no escape from this responsibility. The Sydows are writing that fact across the United States. Christian ministers, many of you have been slow to realize exactly what has been done to your people. Rally behind this brave boy and the courageous lawyer who will speak for him, so that the people may have a light, may see the road they travel, may turn back before they reach that awful point beyond which there is no turning back!

ANTI-CHRIST IN THE SANCTUARY

The World Council of Churches, this last summer at Lund, Sweden, held a Conference on Faith and Order. Thirty-nine instances of churches uniting or negotiating towards union were reported. Two hundred and thirty official delegates attended, among whom were three women. The churches maintain their masculinity.

The World Council, as reflected in most of its literature, is concerned with the various items of "theological baggage" and liturgical impedimenta which keep the churches separated. It does not push too hard for church union as this would defeat its purpose. But it does look forward to an ecumenical (a word it deeply respects, meaning universal) church.

In one of its news bulletins on the Lund Conference it speaks of the "Lord of the Church" and of "a faith in the Church of Christ." Of course this would be expected of a movement whose motif is ecumenicity. The prevailing concern is "to gather into one the scattered children of God."

"Should not our churches ask themselves whether they are showing sufficient eagerness to enter into conversation with other churches and whether they should not act together in all matters except those in which deep differences of conviction compel them to act separately?"

"Obedience to God demands also that the churches seek unity in their mission to the world."

The Faith and Order theme for the next great meeting of the World Council at Evanston in 1954 is "Our Oneness in Christ and Our Disunity as Churches."

Now it seems to us that if church members were one in Christ they could not be disunited as churchmen. Variety there might be, couldn't help be. The Methodists like to sing hymns, the Quakers like long silences. But Bishop McConnell and Clarence Pickett would feel and act as one man at the sight of a child set on fire by jellied gasoline. They would cry out to the burners, "Stop!"

Christ, the healer and comforter of men, never asked about the church affiliations of the blind, the lame, and those possessed of devils. It was *the needs of men* which he served, not their concern about "Worship" and "Intercommunion."

The Hungarians and the Czechs have been getting their eyes opened about these things. They have been calling on the churches to repent, not primarily because of their disunity, but because they have allowed themselves to be absorbed by the exploitative war-making society surrounding them.

The World Council report speaks too of "repentance" but it is pulled around from this crucial issue and made into a motive for the churches to find a way "to rediscover their common unity."

One advance has been made in its news bulletin, for it says, "Noteworthy is the fact that several representatives were pre-

sent from Hungary, Czechoslovakia and Eastern Germany and that their participation throughout the meeting proved a stimulating element in the discussions." This marks an improvement on its previous attitude to the so-called Iron Curtain churches when it tended to look upon them as irresponsible prisoners of Communist governments. We hope, perhaps forlornly, that the excerpt from Hromadka's speech before the Conference will be quoted widely in Western church papers. We publish it here because we think it comes reasonably close to stating the central issue which divides the church of Christ today. We would call special attention to his final sentence.

"Our Conference is taking place in a time of profound shifts and changes in the very structure of our life and history—and we look at one another with apprehension, distrust and, at times, even suspicion Political prejudices, fixed cultural ideas and social loyalties are so strong that we are unaware of them. The more vigorously we identify ourselves with a given social structure, political regime and cultural tradition, the more uneasy and irritated we get if anybody questions the purity and integrity of our actions, of our theology and faith. We have become servants and slaves of our social and cultural tradition and use the most sacred theological formulae and church actions to protect them. It is discouraging and depressing to see how profoundly our interpretation and evaluation of the contemporary social and international events differ. They contradict one another. All the momentous problems of our time (Communism, the Korean war, the new China, the unification and neutralization of Germany, the North Atlantic Pact, European federation, the peace movement) stand like colossal blocks between us. To what extent are these differences and contradictions an indication of our theological disagreements, of our disunity in faith and hope?

"All of us agree that the prophetic function is one of the two or three essential aspects of the Church of Christ. All of us, as we are gathered here, long and desire to proclaim a real prophetic message, a prophetic word straight into a given situation. But all of us are in danger of self-illusion. The prophetic word defies all *our* theological patterns of prophecy. 'Spiritus ubi vult spirat.' (John 3,8). The prophetic word deprives man of all his human treasures, political, national, social and cultural; makes him naked, takes away his self-assurance, self-righteousness, self-complacency; drags him against his own will to the place where the genuine fire of the divine presence burns until a servant of God stands without any pious weapon or prop or human support, as a beggar and a lost sheep. 'Ah, God! behold, I cannot speak! for I am a child.' (Cor. 1,6).

"When do we speak actually, genuinely, in the name of the Lord, and not in the interest of *our* way of life, of our culture, of our political, social, economic vested interests? There exists among theologians and churchmen a curious idea that a prophetic

word is regularly a negative word, a word of defiance and protest. Furthermore, there are Christians whose eyes are charmed and horrified, even stupefied by the dark shadow of Communism. They project all the corruptions and ideas they hold of Satanic, devilish destruction into the advance of communistic power. They almost identify the present prophetic function of the Church with her anti-communistic proclamation, with her resounding 'No' against Communism. It is exactly this that we—who are behind the Iron Curtain, at present responsible for the affairs of our churches—reject. Yes, indeed, there are inevitable 'No's to be proclaimed as in any human situation. But we insist that our first prophetic word must be 'Yes,' a persistent as well as a joyful 'Yes' to the Lord Crucified and Risen, who has put us into our situation.

"I wish to stress most emphatically that this does not imply a 'Yes' to any system, to any official ideology or to everything that goes on. It means simply that we have to make decisions in the sovereignty of faith, no matter how difficult and questionable they might appear to a traditional churchman or to our brethren who are not on the spot and cannot understand always what we do. What does it mean if we so deeply differ in practical application of what we call prophetic mission of the Church? Is it not a challenge to re-examine our christological doctrines and to search in what way and to what extent political, social and cultural interests have penetrated into our theological thought and ecclesiastical action? To help one another to a real Christian liberty, to a real sovereignty of faith, and to a real unity?

"My questions and comments may have sounded a little pessimistic and cynical. However, I am neither a pessimist nor a cynic. In all humility and love, I desire to contribute to the success, real success, of our Conference. It was a salutary suggestion to start with what we call non-theological factors. It is a kind of self-purification. But it must be a true *theological* self-examination. It must be a struggle within ourselves. The Church must remove—under the guidance of the Holy Spirit—all her idols and false altars. She must struggle with the Antichrist in her own sanctuary and not look for devils where they are nothing more than creations of our fear and our human phantasy."

One feels in reading the words of the socialist-influenced churches that they are feeling their way toward the things Jesus would have been concerned with if he were here today. To put this in another way, we feel the presence of Jesus in the concern of Hromadka for peace. Not an abstract peace but the actual stopping of actual continuing-as-of-this-moment killing, maiming, destroying.

As we say, Hromadka (and, we are sure, others also from "Iron Curtain" countries, not quoted in the Ecumenical Press Service Reports) comes reasonably close to stating the issue. *The only way this issue could be properly stated however would be for Christian Chinese and North Koreans to come before the full As-*

sembly of the World Council of Churches bringing with them a full presentation of their case which they were not permitted to bring before the United Nations Organization, films, documents, pictures of North Korea before and after the World Council-blessed visitation of UN police forces, living human documents too, broiled, grilled, in all their grotesque horror. Not nice to say? But far far less nice to experience! Evidence also should be submitted bearing on the question of the UN crime of bacterial genocide.

Only thus can the Christian Church in the world today begin to understand itself, begin to see itself as it really is.

It is not a "mere accident of history" which divides Christians today. It is the central fact of history. It is the beating heart of the world (God's world) whose cries for pity (God's cries) fall on the deaf ears of Christ's church.

We can see no common ground between a Hromadka and a Leiper, a Beréczky and a Van Dusen, an Endicott and a Visser't Hooft.

The Protestant is grateful to Bishop Lajos Veto, publisher, and to Dr. Imre Kadar, editor, of *Hungarian Church Press* for sending us their special number (Aug. 11) dealing with Hungarian preparations for the Lund Conference. A great deal of arduous work, research, and heartfelt consideration were devoted to this preparation. We cannot do more than touch on a few points which indicate how the Hungarians think about unity.

First, they say: "It would be a disobedient and futile manner of seeking the unity of the *Church*, if one should turn away from those questions and tasks which test our obedience.... When should the Church speak in true unison, if not now, in the present situation?"

They present some promising suggestions for theological investigations into the difference between the old propitiating priesthood and the new priesthood of each individual believer as inwardly formed by the spirit of Jesus.

Concerning a preliminary Report put out by the Faith and Order Commission of the World Council they note "the influence of a certain Roman leaven," and they caution "against all attempts, under the pretext of catholicity, that would claim or try to build up ecclesiastical power and 'authority' over the churches."

They believe that missions should serve the needs of peoples, should lift them up, and that it is not disunion that hurts missions but *disobedience*.

They consider the Faith and Order Report is altogether too narrow in the scope of its appraisal of philosophical factors in their service to theology. "We think the Report, in its philosophical reference, does not promote unity because it might call forth the danger of branding certain trends, on the basis of their philosophy, as heresies."

The churches, they say, need the "eye-salve of repentance" and the humility which will allow them to serve the needs of the people rather than "to become, driven by conceit, self-righteous judges who will try to take the initiative, while claiming authority, in solving the problems of society, and thus to bolster up, whether or not they want to, the warlike forces."

The Hungarians, in their irenic approach, make use of many modifying phrases; but their intent is clear. It is to bring the Church back from Mammon to the Man who fed actual people, who healed and saved actual people, people who *needed* food and health and saving.

Who today most needs these ministrations? Who cry out for saving? Surely the Korean and other colonial people. And saving from what? From Christian armies led by Christian generals who attack these people because they dare to stand up out of their slavery and assert their dignity as men. For that crime they are attacked in the very name of "the dignity of man."

The church of Christ has often been attacked both from within and without. But never has it put itself in such a sore place as today, underwriting a lie, accessory to a crime without parallel in history. Never before has it crawled on its belly after such a foul-mouthed hypocrite, never has it sold itself so dirt-cheap, currying the contemptuous favor of those who batten on the sweat of the multitudes and of those who glory in the name of killers. It is difficult for us to understand the monumental patience and deep maturity of the Hungarians and Czechs on any other premise than that they realize they are dealing with a very low form of spiritual immaturity when they are dealing with Western Christendom. They remember that in the all too recent past they shared that immaturity. They realize with a wholesome humility that they have grown very rapidly in the past few years under the warm sun and fruitful rains of political-economic regimes ideal for that growth. They know that they themselves would act the same as the Westerns under the blighting skies of Western capitalist imperialism.

Therefore the Hungarians take no high and mighty air with the Westerns. Nevertheless they do, gently and carefully, but none the less firmly point the way to the church's opportunity to serve the great cause of world peace.

"We think it is desirable to pay serious attention, instead of withdrawing into a sententious attitude, which is informed by fear, to those movements which have been able to mobilize even the unchurched masses and thereby furthering a serious unity and solidarity in the disintegrated life of mankind. We believe that we should not be frightened by the fact that these movements, the most notable of which is the movement of the workers, are isolating the churches, and that we should rather notice that, even among these, there is an opportunity for the Church's service, wherever it promotes, according to hope, the unity of mankind, and is performed without trying to make itself an end in itself."

They take the Faith and Order Report sharply to task for pretending that their concern for race and class problems originated within the church whereas *"it is really a matter of acting on a very human consideration, namely on the opinion of the Theological Commission that the churches, with regard to these issues, are lagging behind Communism."*

We have underlined this exposure of the low competitive motivation (we disagree with the Hungarian use of "human" as the proper epithet here) of the writers of the Report. *This competing with Communism deserves fuller treatment for it is a dead give-away to the whole bankrupt propaganda of anti-Communism.* The churches are always saying "We must alleviate suffering and poverty. We have made token stabs and dabs at it before. Now we must really go at it in earnest. Why? Because the Communists just thrive on it! Clean it all up and there'll be nothing for the Communists to thrive on."

As if to say Christ thrived on the suffering and poverty of his people, or Schweizer thrives on the sufferings and poverty of the Africans. Is it only the thriving of the Communists that offends the churches? Or is it also the *assuaging* of suffering by the Communists that touches an old dormant nerve of the church reminding it that its only *true* life is *in that assuaging*. If the church were a church-alive it would gladly welcome and assist this work rather than look at it out of jealous and envious eyes.

When Christ has been cast out of his church it is not His church any more. When class or race discrimination enter His church He walks out. Now since it is actually the case that these discriminations are the practical rule in the Western church (never mind what is *said* about it; it is what is *done* that matters in this day of judgment) therefore it would seem fair to say that the Western Church, as it presents itself to the world, really doesn't exist. What does exist is an institution of anti-Christ. We do not say this to be sensational. It is really an old story whose end was long ago foreseen. As Hromadka says, we must struggle with the anti-Christ in the sanctuary. But the best way to struggle with the anti-Christ is to walk away. "Lead us not into temptation." Wherever the cosmic spirit of Christ's tenderness broods, *there is the Sanctuary*.

There is a church. The church doesn't die. Wherever people love each other, plan and work to change the world into a world of friendly mutuality *there is the church*. Today members of this church are called conspirators and are suffering persecution at the hands of the same priests and potentates who persecuted the Carpenter and the Fisherman and the Tentmaker. And the Spirit which drove those early ones to merge their personal destinies in the destiny of the human race is today driving a saint like Elizabeth Gurley Flynn to do likewise.

All this may not sound scriptural. However, a great deal of scripture could be cited to support our contention. The Hungarians are very strong on scripture, holding fast to the Protestant

tradition which began in a flight from an institution to the Book. In this statement of preparation for the Lund Conference they make much of the difference between the Roman Catholic reliance on church tradition and the Protestant reliance on the Bible. They find that the World Council of Churches appears to entertain a certain theological and ecclesiastico-political tendency which bears the stamp of the so-called "Catholic" ecclesiology and of the concomitant static conception of society.

They also object to the manner in which the problem of discovering the *sacramental character of the Church* is treated, failing to indicate what the "sacramental character" is. Their statement should be widely studied, as it is filled with many promising suggestions.

They find in the World Council writings "the strong flavor of a hidden 'Catholic' and 'Roman Catholic' leaven." They call it a Catholic "break-through," and they wonder how it came about. They call attention to the Faith and Order Report on The Church, page 53, which reads: "...the statement that the Council disavows any thought of becoming a single unified church structure refers to the Council and leaves entirely open the question whether the church should ever be dominated by a centralized administrative authority."

The Hungarians arrived at the conclusion that "the idea embodied in this question constitutes perhaps the greatest temptation of the administrative organs of the World Council of Churches which they should withstand with all their strength. Even a rhetorical posing of this question spells the Vatican and forecasts its shadow on the ecumenical scene." They find similar tendencies in the World Council's emphasis on the liturgical movement and above all in its salutation of Catholic Action as being in the same category with movements of congregational service in the Protestant churches. According to them Catholic Action "is inspired by the thinly disguised spirit of the Counter Reformation and is serving, with an extreme self-assurance, the power politics of papism."

We shall not endeavor to follow the lengthy and somewhat involved discussion of worship, liturgy, the sacraments, communion and intercommunion. We are sure that the Hungarians will agree with us when we say that the order of the day in all these matters is *clarification and simplification*. We are disturbed, as they are disturbed, "in observing the luxuriance of technical terminology in expressions like 'partial' 'limited' 'occasional' 'inter-communion.'" They raise the question "Are all these cumbersome qualifications compatible with the Biblical meaning and spirit of unity and fellowship in the Lord's Supper?" They state and we agree with them heartily "The church and the acts of the church are not ends in themselves: the end is the Kingdom of God. The supreme end is God's eternal glory." This statement puts churches, councils, even scriptures in their proper place.

In a former issue (Nov. 1942) we told how an American reporter partook of a meal in a dug-out before Rzhev with the new men and women of the Soviet Union, glad in their hour of sacrifice to share food and song with him. When he left them they thanked him for the honor of his visit. His account betrayed a deep emotion, a bewilderment. Obviously this reporter had experienced a thing which neither he nor his hosts could name. We thought that this was a sacred thing. We called it a communion. But, if giving it a name is going to open the way to a quarrel perhaps it would be better to let it remain nameless. The art of naming is liable to the pride of naming. In the dug-out was communion. In the dug-out, could our churchmen go there in their imaginations, they might find the place for reunion of divided faiths.

The world is in worse danger today than it was when those men and women of the Soviet Union were saving it before Rzhev in 1942. The Hungarians apparently have come to the conclusion that the World Council of Churches is not exactly what it is supposed to be. Its practical meaning for a world which knows little and cares less for theology is pointed out by them in a portion of their statement which we shall quote at length.

"The significance attached to the non-theological factors by those in charge of the preparations for the Lund Conference is most simply and clearly illustrated by the fact that, according to the agenda of the conference, it is the discussion of this theme alone which, before the work of the commissions begins, will be the business of a plenary session. The argument used in shaping the programme of the conference was exactly that the delegates must be made familiar with the significance of the non-theological factors in order that they may take them into account in the work of the various commissions.

"Before giving our findings as to the essence and role of the non-theological factors, we believe that we further understanding by drawing some obvious inferences from the way in which the theme was first suggested, then discussed, and from the consequences arising from these discussions.

"As it is known, it was first a letter by Professor Dodd in 1949 to the Secretary of the Faith and Order Commission, Rev. O. S. Tomkins, that called attention, in a decisive manner, to the influence of unavowed and unconscious motives in ecumenical discussions and to the investigation of these factors. Professor Dodd referred to the experience of the Amsterdam Assembly and to the role which these factors might have played in the dissension of the brethren living on both sides of the so-called Iron Curtain. It was therefore with the view of eliminating dissent that Professor Dodd raised this question. What has happened since to his idea? The dates we shall enumerate below may be important in assessing the character of the ensuing discussions.

"European and British church members had a conference in November, 1951, at the Ecumenical Institute in Bossey, and

their findings were published in this year's January issue of *The Ecumenical Review*. We have carefully perused this report.

"Parallel to this, the Ecumenical Council on European Cooperation was called into being. Its members are Western Europeans, but *reports indicate that Eastern Europeans are also admitted, although, to our knowledge, none of the latter has yet received invitation* (our italics). The Council has had several conferences in 1950, 1951 and 1952. The account of its labours was published in a summary report that was printed in this year's April number of *The Ecumenical Review*. This, too, we have studied with care.

"It is clearly indicated in the report that the Ecumenical Council on European Cooperation, regards, as *the timely and supreme object of the churches' cooperation, that they, relying on the U.S.A., give their moral support to the arming of Western European nations, in the defence of Europe, and to promote, in the interests of this armament programme, the creation of supra-national organizations, helping these bodies to develop on the international scene* (our italics).

"The same number of *The Ecumenical Review* published a paper by Professor Jacques Ellul "On the Cultural and Social Factors influencing Church Division." The final conclusion of his paper is that a supra-national body of the churches should be created, the authority of which is to be recognized by the member churches. Further manifestations of the intentions of some people—not of the churches, we stress!—in discussing this problem are shown in the next, July 1952, issue of *The Ecumenical Review*. This number, which is the last issue before the Lund Conference, reviews the books published in 1948-1951 on the theme of European unity.

"As a reviewer puts it: European unity is not something to be accomplished in some remote future, but a task that is to be carried out in the next few years or even months. He is not at all disturbed by the inclination of the Roman Catholic Church to interpret this idea in terms of her traditional concept (P. van Waeyenbergh, *The Roman Catholic Church and European Unity*). He even affirms that the Roman Catholic dream of European unity must be accepted and welcomed in the present situation as a favourable factor in unifying the Continent. Then he writes: 'In ancient times Egypt was described as a gift of the Nile. In the same way it may be said today that the distinctive task of America is to give Europe a type of political unity which, whilst preserving diversity, allows Europe to become a Continental State—its sole hope of a viable future.'

"A further statement by him is this: 'Continental Europe is about to collapse owing to the inability of the nineteenth-century national states to fulfill their basic, I would say biblical, duties, and that nothing short of the creation of a Continental political authority, amounting in fact to a European Federal Government, can save Europe today.'

"To put these intentions into their proper context, we quote Paul Abrecht, Secretary of the Study Department of the World Council of Churches, as to what he regards as the hope of the Church. After having presented his arguments in favour of arming Europe, he says this: 'The special contribution of the churches must be to set forth the right norms and the true spirit which must underlie and orient a renewed European community if it is truly to give men hope for the future.'

"In view of such parallelism and temporal coincidences, we must raise the question: *Has not the problem of the non-theological factors, which was originally posed in good faith, undergone such a deformation, at the hands of individuals, that it may render, sooner or later, ecumenical discussions impossible?*" (our italics).

We do not believe in the good faith of the World Council of Churches. There have been undoubtedly, and still are, many individuals in the World Council even in its top committees who are of good faith. But it is impossible for us to believe that there have not been individuals in the World Council who have been, whether conscious, unconscious, or half conscious of their own motives, pursuing a definite plan for the World Council. These individuals yearn for bigness. They yearn for power. They want the Middle Ages with sanitation, push buttons and limousines. This desire did not originate with them. It originated in those who found themselves in control of the United States power-complex after World War II and who saw what they thought was an opportunity to control the business of the world and to make it pay tribute to them. The only real obstacle to their ambition was the Soviet Union. To remove this obstacle they felt compelled to cultivate animosity among their people and among Western Europeans against the Soviet Union and the other socialist countries.

It was right here that the World Council became useful to them, and as has been pointed out by the Hungarians, has been used by them to help prepare the people of the West and put them in the proper frame of mind for war.

The question that keeps recurring to us is: how can the Hungarians (and we shall let them symbolize all Eastern churches) sit down and hold communion with a group of men who serve not the God of peace but the god of war?!

HOW TO LOVE THE WORLD

One day a philosopher came to Athens from a far country to learn the ways of the wonderful Greeks, and perhaps to teach them the great lore he treasured in his heart. The wise men heard him, sought his company in the gardens, talked with him in private. The young men loved him. He passed for a wonder with

that wonder-loving people. Among those that followed him was the son of Sophroniscus, an ill-favored young man, a mechanic of humble rank. He was one of the few that understood the dark Oriental doctrines of the sage when he spoke of God, man, freedom, goodness, of the life that never dies. The young man saw these doctrines were pregnant with actions, and would one day work a revolution in the affairs of men, disinheriting many an ancient sin now held legitimate.

So he said to himself when he saw a man rich and famous, "Oh that I also were rich and famous! I would move the world soon. Here are sins to be plucked up and truths to be planted. Oh that I could do it all! I would mend the world right soon." Yet he did nothing but wait for wealth and fame. One day the sage heard him complain with himself, and said, "Young man, thou speakest as silly women. This gospel of God is writ for all: **LET HIM THAT WOULD MOVE THE WORLD MOVE FIRST HIMSELF.** He that would do good to men begins with what tools God gives him, and gets more as the world gets on. It asks neither wealth nor fame to live out a noble life at the end of thy lane in Athens. Make thy light thy life, thy thought action: others will come round. Thou askest a place to stand on hereafter and move the world. Foolish young man, take it where thou standest and begin now. So the work shall go forward. Reform thy little self, and thou hast begun to reform the world. Fear not thy work shall die."

The youth took the hint, reformed himself of his coarseness, his sneers, of all meanness that was in him. His idea became his life, and that blameless and lovely. His truth passed into the public mind as the sun into the air. His acorn is the father of forests. His influence passes like morning from continent to continent, and the rich and the poor are blessed by the light and warmed by the life of Socrates, though they know not his name.

There is scarce anything in nature more astonishing to a reflective mind than the influence of one man's thought and feeling over another, and on thousands of his fellows. There are few voices in the world, but many echoes; and so the history of the world is chiefly the rise and progress of the thoughts and feelings of a few great men. Let a man's outward position be what it may, that of a slave or a king, or an apparent idler in a busy metropolis, if he have more wisdom, love, and religion than any of his fellow mortals, their mind, heart, and soul are put in motion, even against their will, and they cannot stand where they stood before though they close their eyes never so stiffly.

—Gleanings from Theodore Parker's Works.

KEEPING THINGS STRAIGHT

By Louise Harding

Writing in the Drew Pearson column. Rep. Edith Nourse Rogers (Mass.) says (Sept. 2):

"...there is nothing to be gained in debating the responsibility for Korea, who got us there, how we got there and why we are there. The fact is we are there at this moment. As a Nation we are committed."

So is a considerable part of the world committed! But this writer wants to deny, with as much force as possible, that "there is nothing to be gained" by considering the beginning of the Korean war. The truth is, it started with a LIE. As Sir John Pratt says, the whole of the present foreign policy of the United States is founded on that lie.

And, having put that one over, through the cowardice and stupidity of the so-called liberals, in the so-called democracies—*what is to prevent* another, and even bigger lie, from pushing the world into the inferno of World War No. III?

A ghastly photograph comes from Korea, of little Kim Chol Yun, aged 10; burned by a US napalm bomb on Nov. 21, 1950. Since then, he cannot shut his eyes, but sleeps fitfully in a darkened room. "He is quite bald, with a white scalp pitted and blotched with red and blue marks. His face is knotted and crinkled with discolored scar tissue."

US workers are eating well from paychecks gained from making napalm bombs. "Pork Chops!" Served with such frightful sauce of blood and agony for such as Kim Chol Yun.

Recently, after a busy day, your correspondent was dozing, within easy reach of the radio dial. Suddenly, the nap was interrupted by the newscaster repeating some extremely violent war whoops, demanding immediate action against "Godless Communism." Pricking up an ear, your scribe learned that this outburst patterned on Dulles (but worse, if possible,) came from the head of Jesuit reaction in this country, a cardinal named Spellman—whom this writer regards as one of the most dangerous enemies of true democracy in our midst today.

The average rate of profit on American capital invested abroad is 14.5 per cent in Marshallized Europe, 17.4 per cent in Latin America, 20 per cent in the colonies of the Marshallized countries, and 31.3 per cent in the Middle East. Victor Perlo.
GERM WARFARE—SPEAK UP, US ARMY!

The captured aviators who made statements that they had been coached in it, and had taken part in such atrocities, named officers in Tokyo who had been their instructors and had started them off on the raids.

If the charge were false, most certainly we should have heard from responsible officials, long ago, that there was no truth in it.

The officers named would have come forward with denials, also. This has not been done; and obviously, for the reason that too many persons know of it and denials would have a bad effect on morale.

The ostrich is (falsely) accused of burying its head in the sand to escape danger.

"U.N." Disarmament Commission at NY has ruled out of order the charges that the United States has used germ-war weapons in Korea and China.

The Fraud of Korea was apparent from the start, if people wished to use whatever brains they happened to possess. At that time, it was common to hear the average citizen say that it was an outrage for a powerful country like the United States, to invade a small, weak one like Korea.

Now, this talk is not so common—or, at any rate, not so open. Folks have been intimidated. And the so-called liberal press was contemptible in its silence and acquiescence as war—illegally—began. This writer will always maintain that the conduct of the US delegation (and their stooges) at the Security Council, summer of 1950, was enough. Over the radio, you could hear the unlawful muzzling of North Korea, and hear the desperate pleading of Warren Austin that this be done.

IN "FREE" CHINA

And where do you imagine that may be? According to a UP item, it is *Formosa*—now being visited by US Supreme Court Justice Wm. O. Douglas, who says he hopes to "re-evaluate" the situation there. H. Maclear Bate (friend of British imperialism, and correspondent of a Kemsley newspaper in Britain) has been on the island much longer than Judge Douglas will be, and he "valuated" it thus:

"All through my stay on the islands I was haunted by the shadow of a police state malevolent in its objectives and farreaching in its methods."

That is what US reaction means when it speaks of the "free world!"

JOE & SPELLMAN

AP item of Aug. 31 reported visit of the Republican candidate to the fountainhead of reaction in USA, Roman Catholic Archbishop Spellman. Headline: *Eisenhower May Take the Offensive; He Visits Spellman*

Cardinal Spellman steered Eisenhower across the street to his office to look over a collection of souvenirs. The general told reporters, "We're old, old friends." Since then, Stevenson has gone through the same act.

SAN RYUP PARK

Readers of *The Protestant* will be glad to know that Federal Judge L. E. Goodman, ignoring the assurance of S. Korean Ambassador You Chan Yang, that he (Park) would not be subjected

to physical persecution in Korea as long as he abides by the laws of the country, refuses to send this opponent of Rhee back home.

"Park's life would be in grave danger if he were placed in the jurisdiction of the present government of South Korea," Goodman said.

US government does not charge that Park was a Communist.

"Rhee calls anybody against him a Communist," Park said yesterday when he was freed from the detention barracks. "Rhee massacred 150,000 Koreans before the Korean war, charging they were all Communists. Among those killed were all the political leaders of the country who fought the Japanese during the resistance while Rhee was in exile."

Returning from a month's tour in China, the Dean of Canterbury called a press conference, and furnished each reporter present a translation of a lengthy statement signed by leaders of the Chinese Christian churches protesting against germ warfare and calling on English Christians to join in the repudiation.

Here are a few sentences from the appeal of Chinese Protestants:

"Science should be used to cure people's diseases, but the American aggressors are making use of it in spreading diseases, and evils will certainly be punished by God and condemned by the people of the whole world. . . . For the sake of humanity, righteousness and world peace, we want to appeal to the Christians throughout the world to raise protest so as to put a stop to the atrocious deeds of the American aggressors in massacring Chinese and Korean peoples with bacteriological weapons."

Responsible officials signed, representing the Anglican Church of China, Church of Christ in China, China Baptist Council, Lutheran Church, Methodist Church, National Committee of the YWCA, Salvation Army, etc., etc. Also, there were 376 other signatures of pastors and lay leaders of Protestant churches and organizations from Peking, Shanghai and Tientsin.

Members of the Roman Catholic church likewise protested.

What more effective step could have been taken than to present this document to the British press. The press, however, lied about the matter, saying the scroll was in Chinese, and implying that they had no notion what it was all about.

A correspondent of *New Statesman & Nation* (July 26), while praising the Dean for his courage, said, "The Dean has perpetrated a piece of monumental stupidity. But at least . . . it is fighting, sincere and important stupidity."

Most certainly it was not stupidity: it was a step which would have been valuable had it been supported instead of undermined by that weekly. Again one must say that those who fear fundamental reform will refuse to see blood on the hand that feeds the old regimes.

In *New Statesman & Nation* of June 21, Kingsley Martin wrote: "...war is not consciously willed in the U.S., even though the more excitable military experts make pronouncements" etc.

Just about that time J. F. Dulles, who (with his cartelist accomplices) makes policy for Democrats and Republicans alike, in the United States, had issued a statement that *a defensive policy will not suffice* for USA. Hardly a day goes by now, that like statements are not carried in the press or by radio. *It is no use for British liberals to blink their eyes!*

In June of this year, correspondent Robert Allen disclosed that US Army Secretary Frank Pace, at a secret Senate hearing, *had admitted* the US government wouldn't have a leg to stand on if the Kojé Island prisoner-of-war case came before an international tribunal.

Drew Pearson (*Merry Go Round*, May 29, 1952) said that scientists fear an H Bomb can be exploded but may send a ring of fire around the earth—burning hydrogen in the air—causing the atmosphere to glow brighter than the sun and causing the earth's surface to melt into glass!

This writer was the recipient of a form letter, months before the latest Progressive Convention, from the *NY Compass*. It urged the selection of a candidate who would offend no one by his radical views, and could therefore garner in the votes. That meant, someone who had not opposed the war in Korea. Someone who had not incurred the enmity of the powerful trusts. Someone capable of straddling on the racial question, or at any rate, handling it with kid gloves. In thus advising, the *Compass pointed false*.

An elderly aunt of Eisenhower expresses the opinion that Ike will make a "great President."

She used to act as baby sitter for Eisenhower in Abilene, Kansas, she said, and she found him a "manageable child."

A few others seem to think he will be manageable.

The other evening, a school teacher from England, a Mr. Giles, was talking over Radio Moscow. He said that Moscow today is something unbelievable. He was there in 1931, and now finds all these towering institutions of learning, and fine apartment houses, built not only since the date of his former visit, but since the war. He finds the people happy and prosperous.

CARNEY PLANNED INTERVENTION IN ITALY

Chicago Daily News of Aug. 15 had a very important interview with U.S. Admiral Carney, by newsman William H. Stoneman in which Carney is quoted as admitting that he had planned armed intervention in Italy if the 1948 elections there had gone the wrong way... that he had dispatched a boat loaded with arms and ammunition with the intention of landing weapons if de Gasperi's Christian Democrats failed to win the election.

Since US reaction was prepared to go thus far in Italy, in 1948, why should any reasoning human hesitate to think that it would and *did* perpetrate the same in Korea in 1950? Especially since the evidence is all that way, and no single scrap of corroborating fact to the contrary has ever been presented to the world!

Why did the UN acquiesce when Rhee lately dragged, practically by the hair, all the members of the Assembly he could lay hold of out of their places of hiding, and forced them to relinquish their right to choose a President? Well, according to a Catholic clergyman quoted in Rene Cutforth's "Korean Reporter," *"if you held a plebiscite in South Korea the Communist vote would be more than seventy-five per cent."*

So, are the "United Nations" (U.S.) going to stand for anything like that? Certainly not: what would become of the plan to use Korea as a stepping-stone into China? What of the mining concessions that Rhee handed to the Morgan syndicate? The controlled press has been quite unanimous in saying nothing about that! The only possible step is to support Dictator Rhee, no matter how outrageous his actions are.

Recently a Chevrolet (duPont) program was on Station KLLX (Knowland). Someone named Jerry Morton told his listeners that the new policy advocated by Dulles has very powerful backing. "Public apathy", said Morton, is the only danger in the way of carrying out the Dulles ideas.

Russia, he told us, is engaged in a "Hate the United States" campaign. Perhaps they heard from Korea about what happened at Pyongyang (which is more than most people in the US heard). Correspondent Alan Winnington writes from that city that when he arrived there, workmen were on their way as usual, to "underground factories deep in solid rock."

The bombers reported that they got *excellent results*.

"Excellent results," writes Winnington, "as can be seen from a typical hospital result where they took 80 casualties in that day—31 women, 21 children younger than 16 years, 22 adult male civilians, and six soldiers.

"About 10,000 gallons of napalm were sprinkled all over the city. (Did Britain's Foreign Minister Anthony Eden say it was only used against troops?)".

"Total civilian casualties will certainly exceed 10,000.... The American Air Force planners concentrated on the residential areas, especially on West Pyongyang where there is the city's only big market, surrounded by thousands of homes laboriously built out of the rubble of former homes. (And) For ten miles or more around the city, nearly every village had two or three bombs flung at it in passing."

Terrorist tactics, says Winnington: but when he spoke to the inhabitants, "Their eyes blazed with hatred and they became incoherent, trying to tell as fast as possible the fierceness of their

tury and contempt. I looked among them for any sign of fear or desperation, but there was none."

In *Korean Independence* (Los Angeles) Aug. 20, Winington describes napalm:

"Napalm is jellified petrol which splashes over a wide area, sticks to whatever it touches and goes on burning. When it sticks to the skin, it literally cooks the flesh and tissues below. Many people die horribly from the burns and shock, and still more survive as walking monstrosities sickened by their own images. . . . The area of the burns becomes a mass of vari-colored scar tissue which the victims constantly watch in terror for signs of new breaks. When scars break again, they are usually infected and yellow pus starts to pour from them. Slowly they heal again in most cases, though in many they become chronic open wounds. When they re-heal they draw up flesh so that the scar area constantly contracts. The effect of this is to twist and warp the body and cripple the victim. The hands become drawn backward like the claws of birds, the eyelids are pulled up and down, leaving bulbous eyeballs staring, apparently terrified, from the wide red frames of the out-turned eyeball itself. Many victims who can still see have little spots on the eyeball. That is the shadow of inevitable blindness. They know nothing can be done."

Such is the loving kindness of Monopoly Capitalism towards the Koreans.

Reading the Squires book and other accounts of the re-nazification of West Germany, this writer is reminded of that fine book by Ira A. Hirschmann, "The Embers Still Burn." In chapter nine, he tells of a dinner at the German home of Gen. Frederick Morgan (Duncan Sandys was there). Morgan said to Hirschmann, "in a sort of confidential half-whisper,"

"to all intents and purposes *we are at war with Russia now.*" (this was in 1946). "You don't have to have shooting to have a war. This time the Germans will be on *our* side. And this time our plan will work." . . .

Morgan was relaxed, but he knew well what he was saying. He was not talking for himself. Now and then some of the others at the table concurred. . . . I had the feeling that . . . he represented the British War Office, which, in cooperation with the British Foreign Office, wanted to set the stage for an all-out drive against the Soviet Union. Morgan pulled out a pencil and began drawing lines on the tablecloth to indicate where the next military battles would be fought. . . . It seems that Poland was again to be the battlefield.

ALFRIED KRUPP VON BOHLEN:

In chapter 7 of "All Honorable Men," James Stewart Martin dispels some notions as to Nazi power:

Prewar movies had pictured the goose-stepping Nazis as the absolute masters of Germany. Hitler had only to

command and the most powerful of the pre-Nazi potentates would snap to obey—or else. Our poking about in the Villa Hugel and questioning of Alfried Krupp and his works-managers erased that impression. Adolf Hitler and his Party had never been allowed quite to forget that they had depended upon the industrialists to put them in office, and that in the future they could go further with the industrialists' help than without it. In the earlier days of the Third Reich, Hitler never made a major decision without being sure in advance that he had the backing of the Krupps and the other Ruhr and Rhineland industrialists. Before he embarked on his big purge and reformation of the Nazi Party in July 1934, Hitler went first to the Villa Hugel for a long conference.... In dealing with the Krupps, the question was not what the Krupps could do for the war effort, but what the war effort could do with what the Krupps had to offer.

Gustav Krupp von Bohlen und Halbach and his son, Alfried, were not among the earlier supporters of Hitler and the Nazis.... They joined in with the rest of the Ruhr and Rhineland industrialists in response to Hitler's appeal for funds only after a meeting of leading industrialists at Berlin on February 8, 1933. Up until that time, the Nazis and their program had appeared too radical for the conservative tastes of the Krupps. An important consideration behind the ultimate sponsorship of the Nazis by Gustav and Alfried was their experience with a long strike in 1932, which the Nazis helped them to break.... After the Berlin meeting of February 8, 1933, Gustav Krupp accepted the chairmanship of the Reich Association of German Industry and undertook to reorganize German industry to "bring it into agreement with the political aims" of the Nazi Party.

... in 1943, by decree of the Fuhrer, the Krupps were given the privilege of reconverting the (Krupp) corporation into a private holding, with Bertha and Gustav's son, Alfried, as sole owner. Normally employing about two hundred thousand persons, the firm during the war maintained in addition to its German employees an average of over fifty thousand foreign workers and nearly twenty thousand prisoners of war.... Especially satisfactory from some points of view was the "extermination through work" program for certain classes of concentration camp workers. In the rarefied and museum-like atmosphere of the Villa Hugel, Alfried Krupp, who was under house arrest in the gatekeeper's lodge, could make the idea sound almost digestible until you thought of what his well-rounded phrases were actually saying.

(Mr. Martin mentions the fact that while surrounding properties were smashed by Allied bombings, the Krupp Villa was not touched.)

Alfried Krupp was sentenced at Nuremberg (Nov. 1945) to fifteen years' imprisonment for using war prisoners and forced foreign laborers as slaves and for ill-treating them. January 31, 1951, American High Commissioner McCloy released Krupp, and cancelled the order of the tribunal confiscating Krupp's property.

(John J. McCloy is a brother-in-law of John Sharman Zinsser, director in the firm of J. P. Morgan & Co. Also, he is a brother-in-law of Chancellor Adenauer.)

The *White Book* on the American and British Policy of Intervention in West Germany and the Revival of German Imperialism (published by the National Council of the National Front of Democratic Germany, Aug. 1951) says of Krupp's release and the freeing of numerous other convicted war criminals:

"This provocative American amnesty coincided with Eisenhower's inspection visit, his negotiation with the Bonn government, with German generals, and with the Social Democrat Ollenhauer representing Dr. Schumacher, and with Eisenhower's attempt, as reported by the American journalist Drew Middleton, to speed up German action in regard to rearmament."

The *White Book* also quotes Sen. Kilgore, chairman of the US Senate Committee (1943):

"The facts show that these industrialists undoubtedly shared the guilt in the crimes committed by the National Socialists against the peoples of the earth in their greed for world power." (Quoted from "Allgemeine Zeitung," organ of the US occupation forces, Berlin, Oct. 12, 1945.)

Page 22. *White Book*: quotes Senator Thomas, chairman of the Senate Military Affairs Committee, in "Reader's Scope," Sept. 1945:

"Americans must remember the frightful slogan under which Dachau flourished, the slogan expressing the greatest lie of all time, namely, that it was all being done to save the world from Bolshevism. Americans who have been shocked by the concentration camps must note that the German industrial and financial bosses provided money to create this regime of terror based on the anti-bolshevist lie.... Ordinary common sense raises the question why it was necessary to use such means as murder, destruction, torture and hunger, infanticide, extermination of innocent Jews, German, Czech and Polish teachers and professors in order to save the world from Bolshevism. The answer is quite simple: the Hitler fascists had to suppress the anti-Hitler opposition, to stop decent people from learning the truth, since these would otherwise have got together to destroy hitlerism and the anti-bolshevist lie which it created. The deluded nazis who saw themselves as conquerors of the world thought that dead men would tell no tales, but they were mistaken.

"The anti-Russian elements in the whole world are still strong.... the anti-Russian elements shrink from nothing to carry

out their plans to hinder agreement between the United States and the Soviet Union.

"War in Europe ended only three months ago . . . but some American papers are already noisily discussing the question of a 'War with Russia'. They will go on doing this if we do not get rid of them and those behind them with the same determination with which we ended the crimes of the nazi murderers. In order to make hopes of a lasting peace come true and to see justice done to the victims of the nazi terror we need firm co-operation between the United States and the Soviet Union."

REUTER'S NEWS ITEM FROM BONN, AUG. 17, 1952:

Alfried Krupp, 44. heir to the German munitions empire and former (my emphasis-LH) war criminal, will again take his place among the world's richest men if an Allied plan goes through, a U.S. High Commission source said today . . . His release was ordered by John J. McCloy, then American High Commissioner, who also cancelled the order of the Nuremberg war crimes tribunal confiscating Krupp's property.

A storm of protest was raised in Britain and France when the munition monarch was released and the return of his property almost assured.

The West German Government is expected to approve the Allied plan, worked out in cooperation with Krupp's American lawyers. (*If ho are they?*) It will then be returned to the Allied High Commission for final acceptance.

ROBOT RUNS AWAY:

A curious item appeared in the press, *Giant Robot Runs Away in Vienna Store*. It was accidentally disconnected, and "the robot marched toward the children (in a department store). An engineer quickly gave signals and the colossus turned about and marched back to his place."

It is time, indeed, that the War robot which threatens all of us, including children, be PUT BACK IN HIS PLACE!

GERM WARFARE:

Over the radio one night at 12, a newsman said "Peiping" announced that a "so-called" scientific commission (that's how the radio announcer put it) had confirmed that the US used germ warfare in Korea and NE China. The names of the countries represented were given: Sweden, France, Britain, Italy, Brazil, and -(in accents of horror)-Russia.

Just what was stated by the commission was not revealed.

An item from Tokyo, Sept. 15 (AP) lists the members as: Dr. Andrea Andreen of Sweden, Director Stockholm's Central Clinical Laboratory; Jean Malterre of France, Dir. Laboratory of Animal Physiology, National College of Agriculture at Crignon; Dr. Joseph Needham of Britain, Reader in Biochemistry, Cambridge University; Dr. Oliviero Olivo of Italy, Professor of Anatomy, University of Bologna; Dr. Samuel B. Pessoa of Brazil, Pro-

fessor of Parasitology at the University of Sao Paolo; and Dr. U. N. Zhukov-Verezhnikov of Russia, vice-president of the Soviet Academy of Medicine.

Peiping said the commission issued a 300,000 word report after two months of study. It said the commission "examined specimens" and questioned "hundreds of witnesses" during two weeks in Mukden and ten days in Korea.

Among the witnesses, the radio said, were four captured American pilots who "allegedly" admitted they had dropped germ bombs.

FROM *Merry-Go-Round*, BY ROBERT S. ALLEN AND WM. V. SHANNON
(1950) :

This lively book says that to succeed Clark in the Attorney-Generalship was "about the last job in the world that any sane man would want." and that McGrath hesitated.

"No lawyer who knew the absolute collapse that had taken place in the Justice Department during the four years of Clark's tenure would welcome the invitation to go in and clean up the Augean stable.

"Morale had sunk to all-time lows. Favoritism and inefficiency were everywhere. The Criminal Division was the broken tool of a politically minded hack. The Antitrust Division had been frustrated by Clark's clownish headline-grabbing on monopoly suits, followed by cozy little conferences in which everything was fixed up with a 'consent decree'. The civil rights section was starved and neglected. The Tax Division was woefully understaffed, for a long time had no chief, and was, as a result, far behind in its work. In a word, the whole Justice Department had gone to pieces while Tom Clark, with his oozing smile and big sombrero, went off chasing the vice-presidential nomination he never got."

Such is Clark—Clark who, with his "little list," helped to drive to suicide a splendid scholar and a generous soul, Professor F. O. Matthiessen. Returning to this country from Europe, Matthiessen was shocked at what he found. In his "Heart of Europe" he wrote:

"... in my absence, many of my activities have now become 'subversive'. The Attorney General has apparently drawn up a 'list'. It includes nearly all the groups who have been militantly anti-Fascist ever since the rise of Hitler, who have honored the Abraham Lincoln brigade and have tried to help the Spanish refugees, who have defended labor's prisoners and the Negro and the foreign-born, who have supported the cause of a people's democracy, whether at home or in China or in Greece. I have believed in the work done by these groups, whether or not some of their members are Communists. I have been proud to belong to them.... Ever since the first atom bomb was dropped I have seldom been free of the sense that we are all living on the margin of disaster."

Professor Matthiessen, though truly liberal, was not a radical. Otherwise he would have understood that with the rapid concentration of wealth, and the ever-growing control of the country by the great corporations, public officials must more and more act as the tools of fascism.

What a frightful change has come about in the United States (as Abraham Lincoln predicted it would), and in what short time. In the lifetime of this writer, the country has changed from a land of which one could be proud, to a realm of shameless fascist activities (and Fascism is international—whether in Germany, Italy, Spain, or USA). No wonder a gentle scholar like Matthiessen was driven to suicide.

GUILTY AS CHARGED:

Since the United States was the first (and so far, only) party to use A-Bombs US officialdom can't condemn them very well. However, on germ atrocities, Benjamin V. Cohen, US delegate to the "U.N.," put it clearly into the record that the United States *condemns the use of germ war weapons*. For sheer audacity, in view of all the facts, put that in your scrapbook and save it for future quotes.

Bacteriological weapons, says Cohen, require industrial establishments, "facilities for maintaining the agents, transport containers, and disseminating appliances." At an "appropriate time," Cohen holds, agreed measures should become effective in the elimination of germ weapons.

How does it come that every great nation on earth thought the time "appropriate" by 1935 to sign the Geneva Convention against this ghastly weapon, except the US and Japan, which latter already had the "facilities" and has been used as a base for training in germ warfare, according to the captured US aviators?

As to transporting the containers, they were carried along with ordinary bombs, according to these same confessions.

Dr. Hewlett Johnson said he was shocked to read in "Stars and Stripes," January 27, 1952, under the headline "Germs and Gas seen as Cheapest War Weapons," a statement quoted from U.S. Brigadier General William M. Creasy, Chief of Army Chemical Corps Research Command that with weapons carrying disease germs, poison gas or radioactive materials, "it is possible to defeat any enemy without the destruction of his economy." Dr. Johnson also notes the words of General E. T. Bullene (AP, Apr. 9, 1952.) that bacteriological warfare "does not involve some complicated super-weapon. The means of delivering germs to enemy territory are simple and involve equipment of a type with which the services now are already well stocked."

Cohen cannot get away with it!

THE ROSENBERG CASE

No credible evidence was ever presented against the Rosenbergs. But, just as California plutocracy was bent on murdering Tom Mooney, and would have done so, come hell or high water,

if it had not been for threats of strikes in war industries, and unfavorable expressions of opinion abroad, so US Reaction is bent on destroying the Rosenbergs as a means of terrifying Liberals and putting over their repressive measures such as concentration camps when World War III shall have been blown into flame by the enemies of mankind.

On August 15, Benjamin V. Cohen, the U.S. representative in the United Nations, made it clear that the United States will use germ warfare. (N.Y. Times Service.) He stated to the UN Disarmament Commission that the government of the United States considers that atomic, gas and germ war are fully justified in "suppressing aggression" which he defined as the "greatest crime" and announced that the American government will use these weapons of mass destruction of the innocent and guilty alike.

The Chinese Red Cross delegates had with them sound moving pictures of the two American airmen, Enoch and Quinn, telling to a press conference the facts about how they carried out germ war. No one who has seen these movies can possibly imagine that they could be done "under torture." They are as natural and convincing as anything could be.

There is a record of Quinn's conversation with the President of the French National Peace Committee, Yves Farge. Quinn told him that he is a religious man—a Catholic. He said:

"I appeal not only to them (Americans) but to anyone who is capable of aiding in the outlawing of germ warfare so firmly that it will never be used again. Certainly I never heard of any religion which would advocate the use of the weapons whose very design makes it the most effective against civilians—women and children."

Farge said: "You know that many Catholics, priests and monks, are members of the peace movement." Quinn replied, "Yes. I learned that only after I was shot down."

"The U.S. would not do such a thing," is the argument I have encountered continually. It is now proved false because the United States government has officially announced that it will use germ war. The next step, not very far off, is to admit that it has done so.

James G. Endicott in The Canadian Far
Eastern Newsletter. 134 Glenholme Ave.,
Toronto 10, Ontario, Can.

THERE IS NO STANDING STILL

This little earth of ours is spinning madly towards a great disaster. Those who would save it need patience, wisdom, and steady courage.

Some on the "left" begin to talk down the revolution of the common man. They say it should be abandoned and that the desperate power of imperialism should be appeased at least temporarily.

We believe such talk is appallingly misconceived. It is both immoral and impractical. For there is no appeasement short of absolute subjection that would satisfy the oppressor. He knows as well as we do that THERE IS NO STANDING STILL.

He MUST drag us back, far back, or we MUST drag him forward, even against his will.

Therefore the word is: March! Get the truth to the people! Support the leaders for peace, Vincent Hallinan and Charlotta Bass. Support the press, the "National Guardian", the "Canadian Far Eastern News Letter", the Glasgow "Word", "Free World", Nearing's "World Events", and all the others. Don't give them advice, not right now. Give them support!

